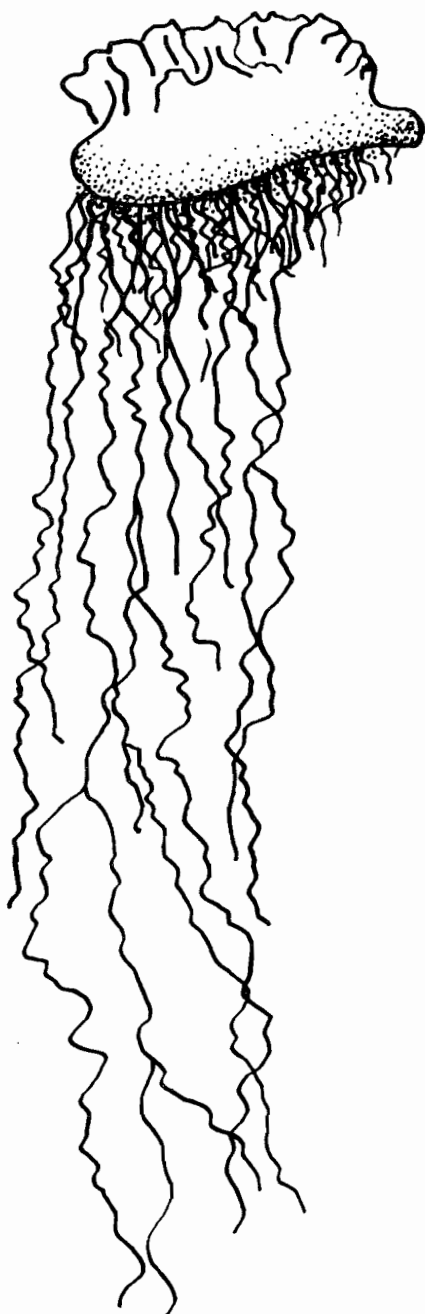


California Press, 1982) and in The Case for Animal Rights, op. cit., p. 195-200.

12. My arguments are aimed at what I take to be the ordinary concept of cruelty. Unfortunately, a study of Hallie's unusual and insightful understanding of cruelty in terms of domination exceeds the scope of the present paper. I believe, however, that much of my argument could be adapted to accommodate his insights. For example, my claim that a judgment of cruelty presupposes an independent means of determining that someone's suffering is unacceptable applies also to his account but must be raised in terms of the basis for deciding that unequal power is objectionable.



"WE ARE ALL NOAH"

A FILM

BY

TOM REGAN

PRODUCED BY KAY REIBOLD

(Available, Spring 1986)

"WE ARE ALL NOAH" explores the ethical teachings of Judaism and Christianity as they apply to various forms of human interaction with nonhuman animals. Among the forms considered are

in science: the use of nonhuman animals in cosmetic and other toxicity testing

in agriculture: intensive-rearing or close-confinement systems in factory farms

in hunting: the traditions of sport and recreational hunting

in trapping: the methods used to secure pelts for fur coats and related products

in companion-animal relations: the numbers of unwanted companion animals killed in pounds and shelters, and sold to research facilities.

Representative thinkers from the Jewish and Christian religious communities respond to each form of interaction. The central questions discussed are

What should an informed, sensitive Jew or Christian think about how these animals are treated?

What should a responsible, compassionate Jew or Christian do in the face of this treatment?

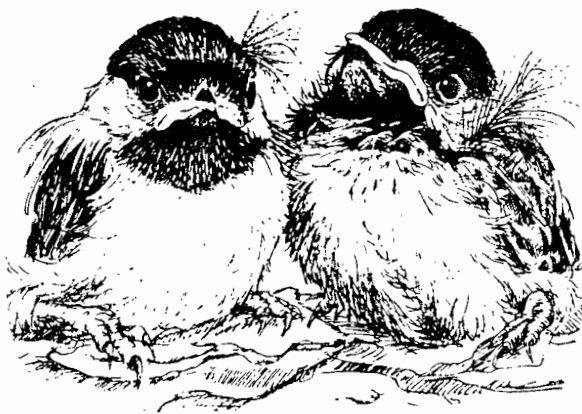
"WE ARE ALL NOAH" does not offer simple answers to complex questions. Rather, it offers members of the Judeo-Christian religious communities an opportunity to understand what these questions are and why men and women of sincere convictions cannot avoid asking them, whatever their answer.

Like Noah of old, contemporary Jews and Christians must take responsibility for
(Continued on page 49)

stumped-nosed. How very fortunate we are to have settled permanently into one another. There is so much more one can do with one's life once the questions of a proper mate and companion have been answered once and for all.

Early on in our marriage, we purchased a miniature poodle. We called him "Gleco," after the name of a company we drove past every day en route to and from Charlottesville. Nancy was an instructor in Special Education, teaching retarded children in the public schools. I was taking my graduate seminars. We lived in two rooms on the second floor of an older farm house about thirteen miles from the university. The landlady was a strong-willed but friendly southern woman who lived alone, having raised all her children after her husband, without any warning and so to everyone's surprise, committed suicide one Saturday morning--with a shotgun. She allowed her handyman to graze a few head of cattle on her pasture. Once, after a calf had been taken from his/her mother (I did not know what had happened at the time), I approached her because of the mournful cries of the mother. All through one night and into the next day, the poor animal moaned and groaned. Surely, I told our landlady, the animal must be dying or at least be very sick. Shouldn't we do something to help her? Shouldn't we at least call the vet? Always the gentlewoman, our landlady permitted my city ignorance to pass without making much over it. Mothers worry over their children, she explained. The cow was calling out for her lost child; it was that simple. There was no need to do anything. She would forget her loss in time. As usual, this sturdy twig of a woman was right; the following day, the mother grazed contentedly. The next time I heard these same cries, I understood what they meant, only this time I thought them rather a nuisance. I remembered shouting out the window at the grieving mother, telling her to shut up. I had important work to do, and she was bothering me.

Like so many newly married couples who acquire a pet, we treated Gleco as our substitute child. We took him everywhere we could, fretted over his every sign of unhappiness, felt guilt-ridden because we had to leave him alone during most days. For his part, Gleco became a loyal but in some ways an always independent companion. There was something of the cat in him, a trace of aloofness beneath the surface sheen of his



ordinary congeniality. Certainly, he refused to be taught to heel and the rest of it, and his frequent displays of unbridled destructiveness when we left him alone made every return home suspenseful. "What could Gleco have done today?" Nancy and I wondered as we climbed the stairs and opened the door to our rooms. What he did on some days was to rip the bed apart, devour the sofa cover, tear the bottom out of the over-stuffed armchair, and litter the logs from the fireplace to Kingdom come. He never cared overly much about pleasing us. But he loved us just the same, and we loved him. His subsequent death helped change my life irreversibly.

(To be completed in the next issue)



(Continued from page 18)

the fate of nonhuman animals, especially when their fate is determined by human decisions. This is the film's central message.

(For information, including information about purchasing the film in video-cassette format, contact Tom Regan, President, The Culture and Animals Foundation, 3590 Eden Croft Drive, Raleigh, NC 27612, or Ethel Thurston, President, The American Fund for Alternatives to Animal Research, 175 W 12th Street, New York City, NY 10011, or Colin Smith, Executive Secretary, The International Association Against Painful Experiments on Animals, 51 Harley Street, London W1N 1DD, England.)